

4152. v. 2. 3.
AN
EPISTLE
OF

Love and Caution

TO THE

Quarterly and Monthly
Meetings of FRIENDS
in *GREAT-BRITAIN*,
or elsewhere.

By DAVID HALL

The Second Edition,

L O N D O N :

Printed and Sold by T. SOWLE RAYLTON
and LUKE HINDE, at the BIBLE in
George-Yard, Lombard-Street, 1749.

1841

THE FIRST

Love and Charity

Quarterly and Monthly

Meeting of Friends

in GREAT BRITAIN



or elsewhere

R. D. A. V. I. D. H. A. L. L.

The Second Edition.

D. O. W. D. O. W.

Printed and Sold by T. S. G. RAYSON

and Luke Wright at the Press

of 12, 13 & 14, Broad Street

Quar
of
o

To th
M
Y
M

Grac
Fa
be

Dea

A
from
the f
bein
not
by
Pray
you

T O T H E

Quarterly and Monthly Meetings
of FRIENDS in Great-Britain,
or elsewhere :

But more particularly

To the FRIENDS of *Knareborough* Monthly
Meeting, assembled at *Asquith*, in
Yorkshire, (of which the Author is a
Member)

Grace, Mercy, and Peace, from God the
Father, and from our Lord Jesus Christ,
be multiplied among you.

Dear Friends, Brethren and Sisters,

ALTHO' I have now been a con-
siderable While personally absent
from our Monthly Meeting, and
from most of the Meetings that constitute
the same, not of Choice, but of Necessity,
being under bodily Indisposition ; yet I have
not forgotten you, nor would I be forgot
by you ; I have remembered you in my
Prayers, as I desire to be remembered by
you in yours.

And now, ye *dear and faithful Ministers* and *Elders*, who yet remain upon the Stage, to whom I am nearly united in the Covenant of Life, I hereby greet you well in the Love of the Gospel, earnestly desiring you may be preserved and strengthened in the sweet and peaceable Spirit of our Lord Jesus Christ, and therein tenderly feed the Flock of God which is among you, willingly taking the Oversight thereof; not as being *Lords over God's Heritage*, but being *Ensamples* to the Flock; and when he the chief Shepherd shall appear, ye shall have a Crown of Glory which shall never fade away. *Warn them that are unruly, comfort the Feeble-minded, support the Weak, be patient towards all Men. Brethren, If a Man be overtaken in a Fault, ye which are spiritual, restore such a one in the Spirit of Meekness; considering thyself, lest thou also be tempted.* And by all Means take care that Brotherly Love and Condescension remain among you. And where any Matter of Debate or Difference, tending to divide or scatter, may fall out, wait singly upon the Lord for that Wisdom which is pure and peaceable, without Partiality, and without Hypocrisy, that ye may prudently interpose as mediating Peace-makers and Moderators, to the healing, accommodating and

1 Thes. v.
14.

Gal. vi. 1.

and making up such Breaches ; and be sure
 your utmost Endeavours, that the
 Meeting or Meetings, in which such un-
 happy Things arise, may be preserved from
 running into Parties : For alas ! how have
 the Meetings been split and shatter'd by
 these Kinds of Factions ? and how have the
 young People been stagger'd and discour-
 aged thereby ? *The Servant of the Lord,* ^{2 Tim. ii.}
with the Apostle, must not strive, but be ^{24. 25.}
*gentle unto all Men, apt to teach, patient ; in
 meekness instructing those that oppose them-
 selves, &c.*

Let us all labour therefore to hold the
 Unity of the Spirit in the Bond of Peace,
 ever standing upon our Guard against all
 things that gender to Strife, and against
 that Temper of Mind which is forward
 either to give or take Occasion, or let in, or
 entertain Grudges against any Friends ; and
 may labour what in you lies to prevent, and
 suppress that vile and Antichristian Practice
 of *evil surmising, backbiting, and traducing ;*
 and orderly exciting all Friends in your respec-
 tive Meetings to Faithfulness in the several
 branches of their Christian Testimony,
 and especially in that very material one,
 against the Antichristian Yoke of *Tythes,*
 and all Things of that dark Nature.

And

And ye Masters and Mistresses of Families, who have Children, or Servants, both under your Care, prize your private Privileges: Be diligent in attending, and vigilant in truly waiting upon the Lord, the Author of all our Blessings, in your religious Meetings, both on first Days, and on other Days of the Week; and along with you your tender Children, within their Age and reasonable Convenience permit; and allow sufficient Liberty to your Servants to attend religious Assemblies. It affords Matter of much Concern and Sorrow, to see divers Professors of the Truth slack and remiss in this incumbent Duty *assembling* themselves together, now when good Providence hath so rebuked the Spirit of Persecution, that we are graciously favoured with a great Calm; our Way open peaceably to attend, and enjoy these highly valuable religious Meetings: Yet some are so extremely negligent, that even on first Days, small Matters do sometimes hinder them from appearing with their Friends in that great and important Assembly and Duty of the *Worship of Almighty God*. And some that are pretty constant in attending First-day Meetings, suffer themselves through Weakness, Lukewarmness, or Indolence, to be deprived of the Bene-

Con

comfort and Edification, that they themselves, by duly attending Week-day-Meetings, might probably be Enjoyers of ; and so deprive their Friends of the Benefit of their Company, and are bad Examples to the young ones.

Again, there may perhaps be some that themselves attend Meetings both on first days, and pretty often on Week-days ; don't exert themselves as they should do in exciting their Families to Diligence, going along with them their Children, but leaving their Children behind them, when they are capable of getting to the Meetings ; allowing them from Time to Time to be absent, as though they had forgotten the wise man's Precept, *Train up a Child in the Way he should go, &c.* And, pray, let none be so weak in Health and Strength of Body, as to be so near the Meeting-place, be so weak as to let in Reasonings that they cannot afford, or spare Time to attend Week-day Meetings, being but of low Circumstances in the World : Please to consider, that the blessing of God, *maketh truly rich* ; if we set up ourselves to serve and obey him, and faithfully perform our Duties to him, (of which the due attending of religious Meetings is not one of the least) we shall find his blessings upon our honest and moderate Endeavours

Mat. vi.
33.

Pf. cxxvii.
1, 2.

deavours more advantageous to us than our Bustlings, anxious Labours, and Controversies, without it. *Seek ye first, saith our blessed Lord, the Kingdom of God, and his Righteousness, and all these Things shall be added unto you.* 'Tis concluded by many Friends of sound Judgment and Experience, that none were ever poorer (but richer) for duly and rightly attending religious Meetings on Week-days, as well as Festivals; but 'tis fully believed, that many have suffered themselves to be much hindered both as to the Conditions of their Minds and outward Circumstances, by letting inordinate and choaking Cares about Things of this Life prevail, and consequently becoming negligent and remiss in attending religious Meetings; for the Royal Psalmist saith, *Except the Lord build the House, labour in vain that build it: Except the Lord keep the City, the Watch-man waketh but in vain. It is in vain for you to rise up early, to sit up late, to eat the Bread of Sorrows &c.* The gracious Toleration and Time of Peace now put into our Hands, ought to be as our Seed-time, in which we should be diligently sowing to the Spirit, that hereafter we might reap the Harvest of Life everlasting.

Matthew (chap. vi. v. 33) saith, *Seek ye first the Kingdom of God, and his Righteousness, and all these Things shall be added unto you.*

But
wards
Oppo
that a
of the
will n
shall
It
best U
vours
ened
Dilig
Lord
either
yourse
Bu
of Tr
being
Afflu
and a
yet no
with
More
ing le
partic
or oth
times
only
mean

But what faith the wise Man of the Sluggards and slack-handed, in so favourable an Opportunity? *He becometh poor, saith he, Prov. x. 4. that dealeth with a slack Hand: but the Hand of the diligent maketh rich. The Sluggard Prov. xx. 4. will not plow by reason of the Cold; therefore shall he beg in Harvest, and have nothing.*

I therefore tenderly exhort you, make the best Use and Application of the present Favours, Peace and Tranquility, yet lengthened out unto the Churches; double your Diligence, be fervent in Spirit, serving the Lord: Slip no Opportunity, wherein ye may either do good to others, or obtain good to yourselves, or both.

But oh! what Excuse shall those Professors of Truth plead in the Day of Account, who being stationed by kind Providence in the Affluence of the good Things of this Life, and also situated near the Meeting-place, and yet nevertheless seldom vouchsafe to appear with their Brethren at Week-day Meetings? Moreover, (which is still worse) some having let in a Dislike or Disgust against some particular Friend or Friends, on one Account or other, thence have taken Occasion sometimes to decline the Meeting; thereby not only betraying their own Weakness, and a mean and wrong Disposition of Mind, but

also hurting and lessening themselves, and shewing a bad Example to the young and rising Generation, whose Eyes are upon us, and can quickly remark the Failures and Mistakes of such as should be as Way-marks to them. Oh! therefore, I earnestly beseech all such, that they let the Time past be sufficient, and for the future they may be of better, and more exemplary Conduct.

Furthermore, in as much as the most solemn, sacred, and profound Part of the divine Worship of the Father, who is a Spirit, is now in this Gospel, and new Covenant Dispensation, to be perform'd in Spirit and Truth, in a deep Silence, Composure, and Stillness of Mind; being altogether consistent with the divine Nature and Spirituality of the said Dispensation, the Doctrine of Christ the Author thereof, and our own professed Principles; in much Brotherly Love I cordially exhort you, and by the Meekness of Christ fervently beseech you, to labour with the utmost Diligence and Application of Heart and Soul, really to become such inward and spiritual Worshippers, which Christ hath told us, *The Father is seeking to worship him.* These are the *Circumcision which worship God in Spirit, and have no Confidence in the Flesh*; whose principal Teacher is the Mi-

nister

nister of the Sanctuary, and true Taber-
 nacle, which God hath pitched and not
 Man, and can never be removed into a
 Corner. Altho' we must own, that anoint-
 ed Instruments, while they keep their
 Places, are of Service, Comfort and Edifi-
 cation to Meetings, as the Eyes and Ex-
 pectation of the Hearers are chiefly to
 the Lord, who alone can give a Blessing
 upon the Plantings of *Paul*, and the
 Waterings of *Apollos*; yet we see these
 Instruments are not to be depended upon,
 being liable to be shut up, according to the
 Wisdom and good Pleasure of the great
 Master of Assemblies, or to be removed
 from us by Death; but they that duly wait
 for that Water from the Hand of Christ,
 our blessed Mediator, which he told the
 inquiring *Samaritan Woman* of, saying,
Whosoever drinketh of the Water that I ^{John iv.}
shall give him, shall never thirst; but the ^{14.}
Water that I shall give him, shall be in him a
Well of Water springing up into everlasting
life, will not be quite cast down, and
 totally discouraged, when it shall please
 the Lord to take from them such as
 have been as consolatory *Evangelists, Mi-*
nisters, Prophets, or Prophetesses among
 them; but feeling, in the Openings and
 bubblings up of the aforesaid Spring of
 life, the Love of God, that true Charity

1 Cor. xiii.
8.

to be shed abroad in their Hearts, experience the Truth of the blessed Apostle's Words; *Charity never faileth; but whether there be Prophecies, they shall fail; whether there be Tongues, they shall cease; whether there be Knowledge, it shall vanish away.*

John xiv.
15, 16, 17.

Wherefore, *Beloved*, be not disconsolate upon the View of any of your Meetings being left bare of, or quite without *instrumental Ministers*; tho' some Branches be removed, the Root remains. Oh! remember Christ's Words, a little before his Departure from his Disciples, as with respect to his Humanity, *If ye love me, keep my Commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you.*

Again, *Where two or three, saith he, are gathered in my Name, there am I in the Midst of them.* If some eminent Disciple or Disciples be taken from you, the heavenly Master remains, to whom you may have free Access. If some small Rivulets you have drunk of sometimes, be now discontinued, your Way is open to the never failing

ailing, inexhaustible Spring-head : What Reason have any then to be discouraged, or be cool in attending their Meetings, for Want of *instrumental Ministry*? Would not this be like a Slight upon the *greatest* and *best Minister*, who hath graciously promised his most excellent Company, even at the least Meetings, upon most reasonable Terms? For the compassionate Promises above, as also this, *I will not leave you comfortless*, are not only applicable to his then immediate Followers, but to all his true Disciples down to the latest Posterity.

Let none therefore, old or young, be ashamed of, or undervalue *silent Meetings*; for they certainly are to all true Worshipers of singular Advantage, and dishonourable to none that rightly attend them, but quite the reverse. May all those who belong to Meetings, wherein are no *Friends* of the *Ministry*, seriously consider, their present Situation is far better than if they were loaded with a *dead, dry, fruitless, unacceptable Ministry*.

Besides, as there may be Danger of some depending too much upon the *publick Ministry*, where there is pretty much of it; the Want thereof, if rightly applied, may prevent

prevent this Danger, and drive People home to the inward Spring.

Well, but may some say, we have Children and young Ones coming up, which we know not these Things, and our Hearts are for them; I answer, let all of us, especially Parents and Elders, use our very best Endeavours to bring up the young and tender Plants in the Nurture and Admonition of the Lord, exemplifying our Precepts in a prudent and suitable Conduct, by waiting in pure Silence in our religious Meetings, to feel the Aboundings of that Life which Christ saith, he came to give to his People more abundantly: Then, I trust, the Lord will from his holy Habitation mercifully look down upon us and our Offspring. For my Part, I know no visible Thing more likely to prevail upon Children, and to set them on thinking on good Things, than to see the awful Sitzings, and sometimes the overflowing Tears of their Parents and Elders, in their Devotion before the Lord in their religious Retirements; together with a careful and godly Conduct at other Times: Who knows but it may please good Providence in due Time to open Springs in the Desert, and dignify the now poor and dimmest Meetings with the bright Ministers? Let none after a desponding Manner

manner say, *Can any Good come out of Nazareth?* The Lord is able of these Stones to raise up Children unto Abraham. While may we all endeavour to live by Faith, and in that Faith to trust in God, the Lord Jehovah is everlasting strength.

Besides these Things, I further humbly treat you Parents and Governors of Families, that you strictly watch over your Children and Servants respecting their moral conduct. The wise Man tells us, and Experience confirms it, *That the Rod and Re-
Prov. xxix.
15.*
proof give Wisdom; but a Child left to himself bringeth his Mother to Shame. What truly conscientious Parent, or Head of a Family can or dare suffer their Children (or Servants when not engaged in Business) to go wherever they will, when they will, into any sort of Company, according to their own opinion or Liking? This Kind of imprudent Indulgence, and undue Liberty allowed by reason of the Inconsiderateness, and Want of true Zeal in the Governors, hath proved ruinous to many of the young generation. How often hath Grief of mind accru'd to some concerned Friends, to some Professors of Truth so careless of their Children, as to suffer them to run amongst the wild Rabble of the Town,

or

or Neighbourhood; where they often receive corrupt Impressions on their tender Minds, both with regard to *Speech* and *deportment* ? Which inconsiderate and indiscreet Parents, being spoke to by some concerned Friend or Friends, and admonished touching this their unsafe Indulgence, would perhaps reply, *They are but Children; what signifies restraining them till they come to more Understanding ? We have been Children ourselves, and wild too.* But alas, how often have these Kind of careless Fathers and Mothers laid for themselves a sad Foundation for too late Repentance !

We must own, that when we have done our best in Precept, in Pattern, in Restriction, and religiously turn'd every Stone to the Good of our Offspring, and the honest Discharge of our conscientious Duties towards them, some may prove *Prodigals* or *Libertines* ; yet happy those Parents who can justly appeal to Heaven on this *Thou, Lord, knowest we have done our best for the Preservation and right Institution of our Child or Children.* Such, with good Counsel of old, in the conscientious Discharge of their Duty, will have Peace and Joy in the Lord, though some of their Children may cause them much Trouble and Anxiety.

Lastly, before I leave you *Parents* and *Leading Persons* in *Families* and *Meetings*, I humbly crave that we, and all faithful *Ministers* and *Elders*, may be inward with the Lord, and join in deep *Supplication* to him, that he may be pleased in his inexpressible *Loving-kindness* to remember the *Youth* of our *Time*, grant them a gracious *Visitation*, lay fast hold on them as by the *Shepherd's Crook* of his blessed *Truth* and *Power*, circumscribe their *Hearts* to serve him, and also, that he would be pleased in his tender *Mercy* to reach unto all poor *wandering Prodigals*, wheresoever they are scattered, and bring again the *lost Sheep* to the *Fold of Rest*.

And now, Oh! ye *Striplings* and *young People*, I must address you in particular; my Heart is open unto you, and enlarg'd in the *Love* of the *Gospel*, wherein I affectionately call upon you, and lovingly advise you, to beware of *unsuitable Company*; and take great Care to avoid all Kind of *Intemperance*, but especially that pernicious, infecting, growing evil Custom of *Swearing, Drunkenness, and drinking to Excess*; which has proved the *Bane* and *Ruin* of so many (once) *hopeful Youths*, as well as *Persons* of more advanced *Age*: And watch with the utmost *Caution*, that ye do

by no Means let out your *Affections* to Persons of *other Communion*s, in order to contract *Marriages* with them ; nor yet with such as are too *near of Kin*, tho' within the Pale of our Society ; for alas ! alas ! we have many sorrowful Instances of the sundry afflicting and dismal Consequences that attend these unhappy and disagreeable Matches.

Oh ! therefore, let the Harms of others be your timely Precautions, and always stand open to receive the wholesome Counsel of your Parents, and well-wishing Friends ; for this is well pleasing unto God who hath expressly commanded, *Honour thy Father and thy Mother*, and severely threatned such as slight their Parents, as in *Deuteronomy xxvii. 16. Cursed be he that setteth light by his Father or his Mother, and all the People shall say Amen.* Likewise the wise Man saith, *The Eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pluck it out, and the young Eagles shall eat it.* Also we find what was commanded concerning the stubborn and rebellious Children of the *Israelites* of old ; — *If a Man have a stubborn and rebellious Son, which will not obey the Voice of his Father, or the Voice of his Mother ; and that when they have chastened him, will not* hearke

Prov. xxx.
17.

Deut. xxi.
18, 19, 20,
21.

to Per-
to con-
et with
hin the
as ! we
he fun-
oes that
greable

hearken unto them : Then shall his Father
and his Mother lay hold of him, and bring
him out unto the Elders of his City, and un-
to the Gate of his Place : and they shall say
unto the Elders of his City, This our Son is
stubborn and rebellious, he will not obey our
Voice, he is a Glutton, and a Drunkard :
And all the Men of his City shall stone him
with Stones that he die : So shalt thou put Evil
away from among you, and all Israel shall
hear and fear. And it were well, if such
who are rebellious and disobedient to their
Parents, did enough consider the Punish-
ment inflicted upon them in that Dispen-
sation, by a Law prescribed by the Lord ;
and such would do well to remember, that
tho' this Law remains not in Force in this
Dispensation, yet such Punishment as is
adequate to the Transgression of the spiri-
tual Law we now are under, waits for such ;
For if they escaped not, who refused him that
spake on Earth, much more shall not we
escape, if we turn away from him that speak-
eth from Heaven, Heb. xii. 25.

I earnestly recommend unto you, the
serious and frequent Reading of the *holy*
Scriptures : Some Friends, with much
Concern of Heart, are afraid that this best
of Books is too much neglected by too ma-
ny of our Youth, if not by some of the el-

der Rank too : Please to examine and consider the Principles you are educated in the Profession of, That the Religion of your *Education* may become the Religion of your *Judgment* ; and be sure, avoid the reading of such profane Books and Pamphlets, as tend to vitiate and alienate the Mind from the *Simplicity* of the *Truth*. Please to read and duly observe 1 *Tim.* iv. 8. 2 *Tim.* iii. 15, 16, 17.

And above all Things, be concern'd to be made sensible of the Day of the Lord's Power, wherein, and whereby, you may be made willing intirely to resign yourselves to his Service and Disposal : Oh ! wait with Diligence to know and experience the quickning, refining Baptism of the Holy Ghost and of Fire, whereby ye may be truly Baptized into the one Body of Christ, and by feeling the Influences of his good Spirit to descend upon you, from him the heavenly Head, you may be truly serviceable in your respective and proper Places and Stations therein, and so come up in the true Line of Succession in this your Day. Oh, that the Spirit of *Elijah* might rest upon *Elisha* !

Please to consider, how Meetings are deprived in many Places of *faithful Ministers* and

Elders: How many Seats are now left
 empty, and how Meetings are now pretty
 much made up of the younger Sort of
 persons, into whose Hands the Care and
 Discipline of the Church are likely to fall?
 May the Glory of God, may the Service of
 the Church, and the present State thereof,
 may your own temporal and earnest Interest
 and Salvation move and prevail upon you,
 to apply your Hearts unto Wisdom, that ye
 may come under suitable Qualifications for
 the much desired Succession aforesaid; that
 those Vacancies in the Places of *Ministers*
 and *Elders* may be honourably supplied.

Having in much Brotherly Kindness
 remised the few Things above, I find a
 concern remaining upon my Mind, more
 particularly, in the same good Will, here
 to subjoin some loving Cautions to all you
Tradesmen and *Merchandizers*, that ye be
 very careful to keep closely unto the strict
 and necessary Rules of *moral Justice* in all
 your Dealings, and duly to observe your
Words, Promises, and Contracts, punctual-
 ly answering all your just Debts and De-
 mands in *due Time*, pursuant to the excel-
 lent Christian Rule — *Whatsoever ye would*
that Men should do to you, do ye even so to
them: And be sure take particular Care, I
 beg

Mat. vii.
12.

beg of you to keep within the Compass of your own Stocks and Capacities, that in case your Affairs don't succeed well, you may but lose what is your own : It has been remarked, that Divers at their first embarking in Trade and Business, have seem'd to be pretty hopeful ; but inconsiderately putting themselves forth into more Articles and Branches of Trade, than their Stock and Capacity were able to support and manage, whereby great Reproach has been brought upon our Society, in which they profess themselves Members ; Distress upon themselves and Families, and they have unhappily fallen into that dismal and infamous State of *Insolvency* ; and have not only in a great Measure ruin'd themselves, but divers other honest and innocent Persons have sustained much, and perhaps irreparable Loss, by such their unwary and unwarrantable Proceedings. Yea, too many, even of such who have appeared in the *Ministry*, for Want of due Care and Integrity, and a timely Inspection into the State of their Affairs, and proper Application in the Management thereof, have lamentably lost themselves, to the Dishonour of God, Scandal of our holy Profession, and the wounding the Reputation of our *free Ministry* ; it being an ab-

sur

rd Contradiction, to pretend to preach
e Gospel, and neglect the Rules of *moral*
justice.

To conclude this Head : Whereas in
ese Kind of Miscarriages, the Wives,
ouse-keepers and Servants (yea and per-
ps Children too) sometimes may have
Share of the Blame cast upon them,
hether deservedly or not ; therefore I ten-
erly exhort all such, in their respective
ovinces and Posts at home, whilst Hus-
nds or Masters are acting abroad, that
ey may use such an honest Care, suitable
dustry, Frugality, and Moderation in
eir House-keeping, and all Things under
eir Hand, as may tend (so far as in them
s) to preserve themselves blameless in
ese Respects.

May all who profess the Name of Christ,
me under his Cross, who is come to lead
into all Truth ; learn of him who is
eek and lowly in Heart, thankfully to be
content to live according to, or rather within
r Abilities ; for it is an undeniable Ar-
ument of Weakness, Indiscretion, if not
justice too, for any but of low Circum-
stances in the World (comparatively speak-
g) to imitate, copy after, or in any wise
vie with Persons of considerable Estates,
either

Prov. xvii
23. 24.

either in *Dress, House-keeping, or Pur-
sue, &c.* Happy the Persons, whom the
Harms and Mistakes of others do time
awaken to due Caution and more prudent
Conduct; all along taking the Advice
the wise Man, *Be diligent to know the State
of thy Flocks, and look well to thy Herd
for Riches are not for ever.*

I have here also further to add, and
commend to the serious Consideration and
Animadversion of all you *Parents, Elders,
and Ministers*, together with all the *School-
masters and School-mistresses* within the
of our Society, that afflicting Case of the
Growth of Pride, Gaiety, and unbecom-
ing Conformity to the vain World in
parel, Dialect, and Deportment, which
seem to spread and gain Ground among
the Professors of the blessed Truth at this
Day, to the inexpressible Grief of the
Faithful, and great Reproach of the So-
ciety in general: Whereby the Mouths
many of other Communions, who have
their Eyes upon us, observing the Ex-
cess of our religious Principles and Pretensions,
make their Remarks on our *Conduct and
Appearance*, and are ready to say to the
Effect: *Ye were once a plain People dis-
tinguishable in divers Respects, particularly
Plainness of Habit, and Speech, from*

other

others ; but we now can scarce know you to be
of the Community of the Quakers, who at
the first were very remarkable in their religious
Conduct, for their Humility, Plainness in
Apparel and Expression, Simplicity, So-
briety, Gravity, and Self-denial ; but now,
what Conformity to the Fashions, Customs,
Grandeur, and Vanities of the World, are
you run and running into, whilst under the
Profession of the Guidance of the Spirit ?
You are coming over to us apace. Oh !
therefore, I call upon you in a particular
and most fervent Manner, begging of you
for the Lord's Sake, and the Sake of the
rising Generation, to lend your helping
Hand, and be heartily and jointly concern-
ed for the redressing and suppressing these
reproachful Grievances, so absurdly incon-
sistent with the pure, plain and honourable
Principle of Truth we profess.

Dear Friends, pray bear the Word of
Exhortation ; I am not rigidly censorious up-
on my Friends, nor, I hope, laying too
much Stress upon *Externals*, but most cor-
dially and humbly treat with you, to the
End that the aforesaid Reproach we now
lie under, may be rolled away from our
Community.

D

First,

First, Therefore ye *Parents*, who have the first and best Opportunity of making Impressions upon, and biasing the tender Minds of your Children, by instilling into, or putting upon them what ye please, pray take Care you don't awaken or indulge, but rather nip in the Bud those Seeds of Pride so interwoven with, and implanted in the fallen Nature of Man ; if we take the Apostle's Advice, we must bring up our Children in the *Nurture and Admonition of the Lord* ; which is not arraying them with *gaudy Apparel*, according to the mutable Fashions of this World, as they come in vogue in the Nation. But in calling any of you to whom Providence hath given Children, yourselves are taking undue Liberties herein, and love to be in these vain Fashions ; certainly you are not only inconsistent with the Principles yourselves profess, but also are setting your Offspring inconsistent Examples by your Conduct ; for Children think they act with Authority when they have their Parents for Precedent.

As there is in our Natures (as above said) a Propensity to these Gaities, the same being indulged and nursed up, tend to divide and alienate the Mind from the Simplicity and Gravity of the Truth : Yea, alas ! where the Youth of our Time are permitted and encouraged to take their Swing

these undue Liberties, they don't only afford frequent Occasion for the aforesaid Reflections, but are often accounted to appertain to that numerous Class of temporizing Fashion-mongers and Citizens of this World, rather than Children of new Jerusalem.

If Christ, whose Kingdom is not of this World, should be our Pattern, we certainly should be plain in *Dress, Words, and Behaviour*: If the Apostle's Advice be to be minded, we must not be conformed to the World; but be transformed, by the renewing of our Minds; and lay apart not only Filibines, but all Superfluity of Naughtiness. We must own, Conformity to the World may make its Appearance divers Ways, and in divers Shapes; but its Root lodges in the Mind; and therefore, according to the Apostle's religious Precept, we must be transformed and changed by the internal Work of the Spirit: We profess to another and better Way of thinking and acting, by the Renovation of our Minds; and tho' we can by no Means effect this inward Transformation either in ourselves, or in our children, yet it is the Sense of many Persons, truly judicious and experienced in the true Christian Religion, that it is a Duty incumbent on Parents to regulate and

restrict their Children in their visible Garb and Conduct : and tho' we cannot give our Children the *Power* of Truth, yet, it is our Duty carefully to bring them up in the Form thereof, at the same Time humbly praying to the Lord to water our Labour with his Blessing, interpose by his Grace in their Hearts, and so crown our Endeavour with Success, by thus granting to them his Power.

Some may say, *Religion doth not stand in outward Apparel.* Answer. We own it doth not consist *barely* in any External, but in that Power which makes clean the Inside ; so that an exterior Rectitude is thereby consequently effected, where the Power inwardly operating in the Heart is submitted unto. *Thou blind Pharisee, said Christ, cleanse first that which is within the Cup and the Platter, that the Outside of them may be clean also ;* whereby we are informed and directed where to begin the Work of Regulation and Reformation, and also that a visible Regularity will ensue upon this invisible Operation : Howbeit, it, and yet nevertheless I say again, Parents and Tutors are in the mean while to exercise themselves, and the Authority lodged in them, to use a proper Restriction and Correction of what they see *amiss* in the

Children

Children, and lopp off the Branches (these Things within their Reach) until it please God to lay the Axe to the Root of the Tree in them. May we not therefore safely conclude, that *Libertinism*, so obvious and glaring in any of its deformed Shapes, is a manifest Symptom of a Disorder *within*, and of the deplorable Want of experiencing this absolutely necessary Power of *Regeneration*; unto which we, in the Jewels of Charity, invite all our Friends, especially those too much scattered in the *antastick Modes, Customs, Fashions, Friendships and Ways* of this degenerate and decayed Age; owning nevertheless, that some Persons appearing in plain Garbs to us, may be inwardly far wrong in the Sight of God: We are not in any wise countenancing *Pharisaism*, whilst we thus impugn *Libertinism*: The King's high Road to Heaven lies in the golden *Medicine*, even in the Midst of the Path of *Judgment*.

As the frequent and repeated Advices from the *Yearly Meetings* are against all bad and vile Things, disagreeable to our holy Principles; so likewise against the *Extraneous* now before us: And how closely and warmly, and to how good Purpose, our honourable Friend W. PENN write against

against them in his No Cross No Crown to which I refer.—“The very Trimmings of the vain World would cleave all naked one,” saith he in his *Reflections* and *Maxims*. Into which Exorbitance especially on the Score of *Attire*, *Furniture* and *Equipage*, too too many under our Name (with Regret be it spoken) now gone and going, notwithstanding Purity, and (where it is duly obeyed) the sufficient Efficacy of our honourable Prince of *Grace* and *Truth*, which comes by Jesus Christ. Truly *Friends*, the Prevalency these unbecoming Things is such, and they have got so much Head amongst our Youth and too many of those of mature Age, that it seems very difficult to stem the Tide of these growing, evil Customs, except please the Lord mercifully to interpose.

Therefore I find myself engaged, Brother in Love, here to say, with a certain honourable ancient *Minister*, on a like Occasion, in a great Meeting:—“*Friends*, if we cannot rule our Children, let us rule our Purse.” What he means is plain; if our Children are not willing to take our Counsel, and keep within the Bounds of Truth; let us not support or supply them with Money, in the Grant

on of themselves in these Vanities,
 ch bring Reproach upon us.

again, peradventure there may be some
 dren or Youths in some Families well
 osed and enclined, under some early
 uences of the good Principle, who don't
 et these Trifles themselves, yet by Insti-
 on of their grand Parents or Relations,
 pushed forward into Fineries against
 ir Will.

Secondly, Therefore I call upon you *El-*
and Ministers in the Phrase of the Man
Macedonia to the Apostle. — Come
hither and help us. Embrace all Op-
 portunities of encouraging and strength-
 ing the Hands of the truly concerned *Pa-*
 ts, suitably caution the Remiss; and
 admonish undutiful and libertine Chil-
 n, both by Precept and Pattern, as vigi-
 and skilful Pastors in your respective
 etings and Places where your Lots are
 now in these sorrowful Days, where-
 o many are soaring aloft, and drop a
 ord of Encouragement to the lowly
 ded Children and Youths, who may la-
 r under the Difficulties above.

Thirdly, Upon Consideration of the
 verful Ascendant, Education often has
 over

over Youth, I now bespeak you in particular, who are *intrusted* with the Care and Tutelage of young Plants, in those weighty and important Posts of *School-masters*, *School-mistresses*, especially such who are in *Boarding-Schools*, imploring your hearty unanimous Assistance, as necessary Coadjutors, in rectifying these licentious Indecencies. Is it not our incumbent Duty, with all Circumspection and Diligence to watch over the young Generation, especially those committed to our *Discipline*, and hence to study to acquit ourselves as faithful accountable Stewards, not over the Estates of our Friends, but, which is of infinitely greater Moment, over the Souls and Conduct of their Offspring? Ought we not to account it our indispensable Duty to labour with the utmost Sincerity, Application, Integrity, timely to implant in them (as far as we are capable) the Maxims and Principles of the *one true Christian Religion*, striving to rivet the Precepts we give by our Lives we *live*? Can any truly conscientious School-master and School-mistress be content to teach their Scholars how to use the Book, Pen, or Needle, and seldom endeavour, in a proper Manner, to teach them the *first* Principles of this most honourable and most necessary Religion, and above all Things train them up therein? To

them *Writers, Linguists, Mathematicians,*
 and *Philosophers*, tho' within the Bounds
 of Moderation in a subservient Way, may
 (good and commendable) is but, in Com-
 parison, a small Part of our *Charge*. In
 short, (notwithstanding the Difficulty ob-
 served above) if we *Parents, Elders, Mi-*
sters, School-masters and *Mistresses*, would
 heartily concur and exert ourselves in this so
 good a Work, there is ground to hope,
 through the Blessing of God) a Stop, in
 some Degree, might be happily put to the
 growth and Prevalency of these *Liberties*
 many are taking in *superfluous, modish, fan-*
stical, and *costly Apparel*, using *You* to a
 single Person, with the Untruth-like *Bow-*
ings, Cringings, and vain *Flesh-pleasing*
salutations, &c. so disagreeable and repug-
 nant to the Cross of Christ.

But alas! if we or any of us, in these
 capacities, should ourselves, as above
 hinted, be found in these undue Liberties,
 how can we reform those under our Care?
 But rather render that Complaint of the
 prophet applicable to us.——*The Leaders* Isa. ix. 16
of this People cause them to err, and they
that are led of them are destroyed.

Pray let none say, the Lord doth not re-
 gard these *outward Things*, he looks at the

E

Heart :

Heart : Please to consider, how he, by the Mouth of his Prophet, severely reprehends and threatens with heavy Judgments, those among his People who were run into Pride in *Apparel, Ornaments and Gestures*, that Day, in their Declension from the Purity and Plainness of their faithful Forefathers ; descending into Particulars, thus :

Isa. iii. 16.
&c.

Moreover the Lord saith, because the Daughters of Zion are haughty, and walk with stretched forth Necks, and wanton Eyes, walking and mincing as they go, and making a tinkling with their Feet, therefore the Lord will smite with a Scab, the Crown of the Head of the Daughters of Zion, and the Lord will discover their secret Parts. In that Day the Lord will take away the Bravery of their tinkling Ornaments about the Feet, and their Cawls, and their round Towers like the Moon, the Chains and the Bracelets, and the Mufflers, the Bonnets, and the Ornaments of the Legs, and the Head-bands, and the Tablets and the Ear Rings. The Rings and the Nose-jewels, the changeable Suits of Apparel, and the Mantles and the Wimples, and the Crisping-pins, the Glasses, and the fine Linnen, and the Hoods and the Veils. And it shall come to pass, that instead of sweet Smell, there shall be Stink ; and instead of a Girdle, a Rent ; and instead of well set Hair, Baldness ; and instead of a Smell

macbe

*macher,
instead o
Lord, v
le, and
self-den
and De
that j
ests, bu
we not
fashiona
don't fo
Examp
May
Badges
Lord in
minen
doubted
bly ex
warmly
gaudy
where t
-That
Appare
not wit
or costly
professin
Whos
Adornin
ing of*

by the
 ehend
 s, tho
 o Pri
 ures,
 the Pu
 Foreb
 hus :—
 Daug
 lk wi
 z Ex
 makin
 be Lon
 of t
 and t
 ts.
 be Br
 ut the
 ad Tir
 racele
 Orn
 ds, an
 e Rim
 Suits
 imple
 and t
 Vain
 dead
 inste
 f we
 a Sa
 mach

macher, a girding of Sackcloth; and Burning
 instead of Beauty. I am (saith our blessed
 Lord, who is given a Leader to the Peo-
 ple, and is the very Mirror of Humility,
 self-denial and Plainness in Habit, Speech
 and Deportment,) *the Light of the World,* John viii.
12.
*he that followeth me, shall not abide in Dark-
 ness, but shall have the Light of Life.* May
 we not therefore justly conclude, the airy
 fashionable Temporizers of the Times
 don't follow him, nor imitate his excellent
 Example.

May it also be noted, that as those
 Badges of Degeneracy were offensive to the
 Lord in the foregoing Dispensation, so the
 eminent Apostles *Paul* and *Peter*, who un-
 doubtedly had the Mind of God, remark-
 ably exhorted to Modesty in *Dress*, and
 warmly at the same Time dehorted from
 gaudy and expensive Attire, pointing out
 where the principal Adorning lies, advising
 —That *Women adorn themselves in modest* 1 Tim. ii.
9
Apparel, with Shamefacedness and Sobriety;
not with broidered Hair, or Gold, or Pearls,
or costly Array; (but which becometh Women
professing Godliness) with good Works.

Whose Adorning, let it not be that outward 1 Pet. iii.
3, 4, 5.
 Adorning of platting the Hair, and of wear-
 ing of Gold, or of putting on of Apparel;
 E 2 but

but let it be the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the Sight of God of great Price. For after this Manner in the old Time, the holy Women also who trusted in God adorned themselves, being in Subjection unto their own Husbands.

Hence therefore it is plain, that our faithful and concerned Friends (who having the Care of the Churches upon them, at sundry Times, both from our *Yearly Meetings* at LONDON, and at other Seasons, have seriously recommended a becoming Plainness in these *Externals*, and warmly discouraged the Reverse, and still continue the same Concern) have divine and Apostolick Authority on their Side, how lightly soever some may have looked upon these Labours of Love. And if we should here also descend into Particulars, we have the same Precedents in our Favour: Wherefore I now take Freedom, not out of ill Nature, or in a carping Spirit, as upbraiding my *Friends* with their Weaknesses, but in that Love which wisheth well to all, and longs for the Reparation of all the Breaches in the Walls of *Zion*, to specify some few Things vastly disgraceful to the Professors of the glorious Light of the *Gentiles*, viz. the lofty and airy *Position* of Mens Hats; the *Ribbands*,

Knots,

Knots,
Sc. th
Buckle
pompo
putting
ceased,
rals no
vised a
compo
But o
fantast
or his
have I
Adam
so mu
the Ir
as the
roagan
but f
leadin
ready
lous
Door
" T
" sh
" th
" cl
" ti
" p
" D
" sh

Knots, and *Ruffles*, upon *Womens Heads*,
 &c. the curious *Girdles*, and costly *diamond*
Buckles we are upbraided with, with other
 pompous and expensive Array : As also the
 putting on of *mourning Apparel* for the De-
 ceased, with some other Customs at *Fune-*
erals not approved of, but disliked and ad-
 vised against by our faithful Friends, as not
 comporting with the Truth we profess.
 But of all the giddy Modes, antick and
 fantastick Inventions, that ever old Satan
 or his Agents, with respect to external Dress,
 have hitherto vamped up, since the Fall of
Adam ; was there ever any Thing contriv'd
 so much for the *Ruin of Female Modesty*, and
 the Incitement to *Sensuality* and *Corruption*,
 as these immodest, indecent, odious, extra-
 vagant *Hoops*, calculated not for the strait,
 but for the wide Gate and broad Way,
 leading to Destruction ? Nay, some are
 ready to say, either contract these scanda-
 lous expanded Hoops, or else enlarge your
Doors, *Portals*, *Styles*, *Coaches*, &c.
 " 'Tis mightily surprizing, and really
 " shocking, saith a certain Person, to
 " think, that any modest Matron, or any
 " chaste young Woman, who is not luna-
 " tick or delirious, should ever dare to ap-
 " pear in such an aukward and unseemly
 " Dress, so far from the Modesty which
 " should adorn their Sex, and so opposite
 " to

"to the Shamefacedness commended and
 "recommended by the Apostle."

"We are told with Truth, (saith our
 "worthy Author *William Penn*,) that
 "Meekness and Modesty are the rich and
 "charming Attire of the Soul: And the
 "plainer the Dress, the more distinctly,
 "and with greater Lustre, their Beauty
 "shines. It is great Pity such Beauties are
 "so rare, and those of *Jezabel's* Forehead
 "are so common: Whose Dresses are In-
 "centives to Lust; but Bars, instead of
 "Motives to Love or Virtue."

Dear Friends, altho' many Brethren and
 Sisters, under much Trouble and Exercise
 to see so many amongst us so notoriously
 deviate from the Simplicity of our Forefa-
 thers in these Things, in conjunction with
 myself, are much concerned for a *Reforma-*
tion therein; yet we are not intending or
 desiring hereby, that our Friends, either
 young or old, should be laced up into
 starch'd, precise or dishonourable *Singula-*
rities, but only keep within the Bounds of
 the blessed Truth we profess, which ever
 teaches to be good Neighbours, loyal Sub-
 jects, pious Parents, dutiful Children, rea-
 sonable Masters, faithful Servants, and
 throughout the Course of our Lives, in all

our

Stations and Relations, to be just, cha-
 cable, prudently sociable, affable, merci-
 ful, chaste, humble and temperate; for
 the divine and honourable Principle we pro-
 fess, always teaches to behave handsomely,
 and with a good Decorum to Superiors,
 equals and Inferiors, not with-holding due
 honour from those to whom Honour is
 due (in Truth's Way) in what Post or Ca-
 pacity soever; but has from the Beginning
 rebuked those, that were obedient thereto,
 of the vain Fashions, Salutations,
 Ringings and Scrapings of the World, in-
 stead of much more solid and real Marks of Ho-
 nour, by their Integrity, Fidelity, Sincer-
 ity and discreet Deportment, than can or
 could be rightly expressed by the Hat Com-
 ments and Flatteries amongst Men.
 Therefore we beseech you, to abide in that
 Simplicity which was one distinguish-
 ing Character of our ancient Friends, some
 of whom suffered deeply for their Testi-
 mony against the Hat and Knee Honour,
 which serves only to gratify a proud Mind,
 remembering the Saying of Christ Jesus our
 Lord, *John v. 44. How can ye believe,*
ye receive Honour one of another, and
not the Honour that cometh from God

We

We are, I assure you, *dearly Beloved*, from desiring our elder Friends to use, the Youth to be educated in a rude, unbecoming, unmannerly and clownish Behaviour; for we know this our Principle teaches quite the Reverse; and whilst it makes the Christian, it doth not unmake but improves the rational Man, reputable Tradesman, and good Neighbour; and the Women in like manner, who recommend themselves more by a modest Appearance than all the Advantage they may apprehend they obtain by the contrary: Neither do we at all begrudge our rich Friends the Use of the good Things and Comforts of Life, according to their Circumstances, provided they keep within the Bounds of that honourable Moderation which the Apostles desired might appear unto all Men, in the Conduct of the Believers: In which, if our rich Brethren and Sisters would be exemplary, we hope some Persons of lower Stations in the World would be ashamed to run the Lengths they do.

And as these Extravagancies occasion Reflections and smart Animadversions from many People, it is very probable they are afforded, and do yet afford, Occasions of stumbling to many Seekers and Enquirers after the Way of Truth: 'Tis to be feared

many in a good Degree convinced of the
 Truth, observing the Liberties great Numbers
 of the Professors thereof take, make Use of
 them as Pleas and Apologies for their set-
 tling on their old Lets, and coming no
 further; so on the other Hand, several
 persons of Distinction have often much
 commended and admired the Comeliness of
 the Garb and Attire of our plain Women,
 who walk according to their Profession,
 referring Friends modest Dress to their
 own gawdy Fopperies. And it is very ob-
 servable, that Persons under our Profession,
 don't gain but lose Credit, by a Conduct
 consonant to their Profession.

If any object, *That these are small and
 insignificant Matters.* I answer, with the
 unanimous Concurrence of a large Cloud of
 Witnesses, that how insignificant soever they
 may now appear to any, our ancient Friends,
 at the breaking forth of Truth in the Morn-
 ing of the Day, found themselves indispen-
 sably engaged to stand against the Corrup-
 tions of the World, both respecting *Ap-
 parel*, using *You* to a single Person, and
 other vain Flatteries in Mens Carriage one
 to another, and that all whosoever yet have
 embraced our Principles from real Convince-
 ment in their Judgment, and were truly
 baptized by the holy Spirit and Fire, al-

ways found it their incumbent Duty to decline and disuse these vain Customs, practised in the Time of their Ignorance. Besides this, how many of our Friends Children in the Time of their Health, by letting their Minds out after the vain modish Fashions of the Times, have laid a Foundation for Repentance on sick and dying Beds; and on their languishing Pillows have clearly seen, and bitterly lamented their Errors, being then fully perceived and acknowledged to be *meer Vanities* and *Vaination of Spirit*; which is like to prove the Case of many, who in the Time of their Health, Strength and Prosperity, will not be prevailed upon, neither by the Reproof of Instruction in their own Minds, nor by the Church in general, nor by Particulars concerned for their Good and Reputation, to keep within such Bounds and Limits in their Deportment and Array, as is agreeable to their high and holy Profession of the Spirit of Truth.

The Reason why so many of the Professors of Truth have in these latter Times taken such unaccountable Liberties, appears to the sensible and faithful Members of the Church, to be the Want of coming unto the real Work of Truth in themselves. Hereby therefore, in much Sincerity,

ther

early-kindness and Charity, I earnestly
 beseech you, my *dear Friends*, of all Sta-
 tions, and especially you, who from your
 Infancy have been brought up in any of
 these Fineries, and you, who having been
 educated in an humble Dress, and Deport-
 ment, in plain Families in the *North*, or
 elsewhere, and coming up to the *Metropo-*
 lis of this our Island, or other grand po-
 pulous Places, have been too docile, and
 in imitating and learning the polite
 and fantastick Modes occurring to
 your Notice, and are therein likely to
 come up with, or even outstrip those who
 in their Cradle have been train'd up in
 some of these Gaieties : I say, I humbly
 beseech you all, for the Good of your Souls,
 and the Reputation of our Principles and
 Society, to delay no longer to embrace the
 Yoke and Cross of Christ, whereby ye
 may be crucified unto the World and its
 corrupt Ways, and the World unto you, lest
 it fall you, which was threatned to the de-
 generate People of old, instead of *well-set*
in there shall be Baldness, and instead of
Ornaments, a Girding of Sackcloth ;
turning instead of Beauty.

Finally, beloved Brethren, may we all,
 old, young and middle aged, use our
 utmost

utmost Dilligence, to make our Calling
 Election sure; adding unto our Faith
 tue, to Virtue Knowledge, to Knowledge
 perance, to Temperance Patience, to Patience
 Godliness, to Godliness Brotherly-kindness,
 Brotherly-kindness Charity. If these Things
 be in us, and abound, we shall neither
 barren nor unfruitful in the Knowledge
 our Lord Jesus Christ. Farewel, faith
 affectionate Friend and Brother.

Skipton the 13th of the
 12th Month, 1747.

DAVID HARRISON

7 AP 59

F I N I S.

O.K.S. Printed and Sold at the BIBLE

George-Yard, Lombard-Street,

DAVIDEIS. The Life of *David* King of Israel: A sacred Poem. In Five Books. By *Thomas Ellwood*. The third Edition. price 1s. 6d.

A Brief Account of the Rise and Progress of the People called *Quakers*, in which their fundamental Principle, Doctrines, Worship, Ministry and Discipline, are plainly declared. By *William Penn.* The fifth Edition. price 1s.

The Grounds of a holy Life: Or the Way which many who were *Heathens* came to be *Christians*; and such who are now *Heathens*, may come to be numbered with the *Christians*. By *Hugh Turford*. The fourth Edition. price bound 9d.

Strength in Weakness manifest; in the Life, various Trials, and Christian Testimony of a faithful Servant and Hand-maid of the Lord, *Elizabeth Stirridge*, who departed this World at her House at *Hampstead* in *Hertsfordshire*, the Seventy second Year of her Age. Written by her own Hand. The second Edition. price 1s. Two Letters writ by *Samuel Crisp*, to some of his Acquaintance, upon his Change from a Minister of the Church of *England*, to join with the People called *Quakers*. price 2d.

A serious Address to the People of the Church of *England*, in some Observations upon their own Catechism, tenderly recommended to their Consideration. By *John Jefferys*. To which are added, some Passages of his Life, written by himself. The third Edition. price 3d. The Tryal of Spirits both in Teachers and Hearers, by *William Dell*, late Master of *Trinity* and *Caius* College in *Cambridge*. price 9d.

BOOKS Printed and Sold, &c.

An Essay concerning the Restoration of primitive Christianity. By Thomas Bevan. second Edition. price 1s.

A new Edition of *Musæ Parænetica*, or Tractate of *Christian Epistles* on sundry Occasions, in Verse. By William Massey, Schoolmaster at Wandsworth. To which is now added, An Epistle of Advice, inscribed to young Men, who have had their Education under the *Author's* Care. price 6d.

A Salutation to the *Britains*, to call them from the many Things, to the one Thing needful, for the saving of their Souls; especially the poor unlearned Tradesmen, Plowmen and Shepherds, those that are of low Degree like my self; this in order to direct you to know God, and Christ, which is eternal Life, and to learn of him that you may become wiser than your Teachers. By Ellis Pagb. pr. 1s.

A new Edition of *Miscellaneous Poems*, moral and divine: Being Contemplations, Letters, written on Variety of Subjects and Occasions. By Mary Mallineux. price 1s. 6d.

The Doctrine of Baptisms, reduced from ancient and modern Corruptions; and restored to its primitive Soundness and Integrity; according to the Word of Truth, the Substance of Faith, and the Nature of Christ's Kingdom. By William Dell. The sixth Edition in English. price 4d. in French 4d.

A Catechism and Confession of Faith, approved of, and agreed unto, by the general Assembly of the Patriarchs, Prophets, Apostles, Christ himself chief Speaker in among them. By R. Barclay. The sixth Edition. price 9d.

BOOKS Printed and Sold, &c.

Great Case of Tythes, truly stated, opened, and fully resolved. By *Anthony* *son*, formerly a Justice of Peace in *West-*land. price 1s.

Some Considerations on Election and Re-
bation, recommended to the Perusal of
as hold the same to be absolute. By
Thurgood, and *John Crackenthorp*. pr. 6d.
A brief History of the Voyage of *Katherine*
and *Sarah Chevers* to the Island of
Alta, (where the Apostle *Paul* suffer'd Ship-
ck) and an Account of their cruel Sufferings
the Inquisition there, for near four Years.
Plow price 1s.

The Life of *Christopher Story*. price 1s.

The Spirit of the Martyrs reviv'd, in a brief
pendious Collection of the most remark-
Passages and living Testimonies of the
ful Martyrs in all Ages. price 5s.

A Treatise concerning the Fear of God ;
pturally recommended unto all People,
in the Example of the Patriarchs, Pro-
ts, Kings, and Judges, &c. with an hi-
rical Account, brietly relating the many
vantages which they received who lived
rein. price 1s.

The Life of *George Whitehead*, in four Parts.
ce 5s. 6d.

The Saints Travel to spiritual *Canaan*, where-
re discovered several false Rests, short of the
spiritual Coming of Christ in his People.
R. Wilkenfon. The second Edition. pr. 1s.

Piety promoted; in a Collection of the dying
ings of many of the People called *Quakers*,
some Account of their virtuous Lives, in
Volumes. price 1s. each, except the last,
ch is 1s. 3d.

BOOKS Printed and Sold,

A Call to the *unfaithful* **P.**
TRUTH. Written by *John Ebaugh*,
parted this Life in the Island of *Tortola* in
rica. To which is added, Two Epistles
little and new gathered Flock of Christ
Island. price 6d.

A Journal of the *Life, Travels,* and
of Love in the Work of the Ministry,
worthy Elder and faithful Servant of
Christ, *James Dickenson*, who departed this
on the 6th of the third Month 1741,
Eighty-Third Year of his Age. price 1s.

The Archbishop of *Cambray's* *Dissertation*
Pure Love, with an Account of the *Lady*
Writings of the *Lady Guion*, for whom
he was banish'd from Court, and the
Persecutions she suffered in *France* for her
gion. Also two Letters in *French* and
written by one of her Maids, during her
finement in the Castle of *Vincennes*, who
was a Prisoner eight Years; one was writ
a Bit of Stick instead of a Pen, and
stead of Ink, to her Brother; the Other
Clergyman. Together with an Apologie
face, containing divers Letters of the
shop of *Cambray* to the Duke of *Burgundy*
present *French King's* Father, and other
of Distinction: Also divers Letters of the
Guion's to Persons of Quality, relating
religious Principles. The second Edition.

Where also may be had, Bibles, Testaments,
Concordances, Spelling-Books, Primers,
books, with Writing Paper, and
books, Ink-powder, &c. and Marriage
cates on Parchment, stamp'd.